

# The Missionary Intelligencer.

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## A Children's Day Reverie.

Mrs. L. G. McVean.

What if my own were starving,  
Fainting with famine-pain,  
And yet I knew  
Where golden grew  
Rich fruit and ripened grain:  
Would I hear their wail  
As a thrice-told tale,  
And turn to my feast again?

What if my own were thirsting,  
And never a drop could gain,  
And I could tell  
Where a sparkling well  
Poured forth melodious rain:  
Would I turn aside  
While they gasped and died,  
And leave them to their pain?

What if my own were darkened,  
Without one cheering ray,  
And I alone  
Could show where shone  
The pure, sweet light of day:  
Would I leave them there,  
In their dark despair,  
And sing on my sunlit way?

What if my own were wandering  
Far in the trackless maze,  
And I could show  
Them where to go  
Along my pleasant ways:  
Would my heart be light  
Till the pathway right  
Was plain before their gaze?

What if my own were prisoned  
Far in a hostile land,  
And the only key  
To set them free,  
Held in my safe command:  
Would I breathe free air  
While they stifled there,  
And wait, and withhold my hand?

Yet what else are we doing,  
Dear ones by Christ made free,  
If we will not tell  
What we know so well  
To those across the sea,  
Who have never heard  
One tender word  
Of the land of Calvary?

"They are not my own," you answer,  
"They are neither kith nor kin"—  
They are God's own;  
He left His throne  
And died their souls to win.

## Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first six months of the current missionary year:

	1913	1914	Gain
Contributions from Churches .....	1695	1709	14
Contributions from Sunday-schools ...	170	185	15
Contributions from C. E. Societies ....	468	252	*216
Contributions from Individuals .....	518	640	122
Amounts .....	\$89,082 05	\$100,998 20	\$11,916 15

Comparing the receipts from different sources shows the following:

	1913	1914	Gain
Churches .....	\$37,729 41	\$38,095 87	\$366 46
Sunday-schools .....	1,975 86	2,990 68	1,014 82
C. E. Societies .....	3,932 62	2,248 66	*1,683 96
Individuals and Million Dollar Campaign .....	32,123 93	27,390 44	*4,733 49
Miscellaneous .....	899 47	2,461 30	1,561 83
Annuities .....	10,550 00	23,909 50	13,359 50
Bequests .....	1,870 76	3,901 75	2,030 99

\*Loss.

Loss in Regular Receipts, \$3,474.34; gain in annuities, \$13,359.50; gain in bequests, \$2,030.99.

There are more gains than losses in this showing. But we must do better if we reach \$500,000 by September the 30th. Let the friends bestir themselves and determine to reach the amount. Send to F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

Children's Day is one of Christ's great days.

Let us go beyond the \$100,000 mark on Children's Day this year.

Make Sunday, June 7th, a gleam of sunshine for a needy world.

There should be 5,000 Sunday-schools in line this year. Is your school one of them?

"The MISSIONARY INTELLIGENCER is one of the greatest missionary magazines published."—J. E. Davis, Spokane, Wash.

"We are planning for the largest Children's Day offering in the history

of the Cameron Church."—W. E. Pierce, Cameron, W. Va.

Do n't fail to have one of those large, lifelike portraits of Dr. Susie C. Rijnhart for your Children's Day Exercise. It will be sent you free.

The Children's Day Exercise will, we believe, be the most pleasing yet. It is a real missionary demonstration, and yet simple enough for any school.

The Society has recently received an annuity gift from a good friend in Newton Falls, Ohio, and one in Morgantown, W. Va; also \$1,500 from the estate of Solomon Metzler, Wauseon, Ohio.



A. H. Seymour, Arlington, S. D., has taken nineteen consecutive March Offerings for Foreign Missions. Not many preachers can show a better record.

The receipts for Foreign Missions in the United States and Canada for 1913 were \$16,400,000. In the last six years the offerings have increased at the rate of almost a million a year.

Ignorance can not be devoutly interested in Foreign Missions. This great work demands a man's intelligence and study. He must study God's Word and he must also study God's world.

Referring to the MISSIONARY INTELLIGENCER, Mrs. G. W. Glary, of Diamond, Mo., says, "We have got it every year since we went into the church, and would not know how to get along without it."

The Children's Day Exercise this year has some fine dramatic elements in it that will thrill the people. The scene where the lone Tibetan seeks to find the "Jesus woman," Mrs. Rijnhart, is one that will always stay with the observer.

More and more our churches are coming to feel that fifty per cent of their gifts for missions should go for Foreign Missions. The Foreign Society is doing for the world field what all our societies are doing for America. This fact is being recognized and appreciated.

Hundreds of pastors will preach on the life work of Dr. Susie C. Rijnhart on Children's Day morning. The Foreign Society will furnish a brief history of her life free for this purpose. If a more full life story is desired, her book, "With Tibetans In Tent and Temple," will be postpaid at 75 cents.

The church at Shelby, Ohio, E. B. Quick, pastor, by unanimous vote of the Official Board decided to contribute forty per cent of their missionary fund to the work of Foreign Missions through the duplex envelope system. The min-



C. N. FILSON,

Pastor, Wellsville, New York, Church. This enterprising church celebrates the dedication of its fine new building by becoming a Living-link in our Foreign work.

ister feels that the missionary offerings will total more than in the past.

The relation between the missionary spirit and the spiritual life of the church is analogous to the relation between climate and agriculture. When the thermometer falls to a certain point everything freezes up, and when the missionary spirit wanes in a church, the chill of selfishness brings spiritual death.

The annual cost of the liquor traffic in the United States is estimated at \$2,500,000,000. What an enormous sum! This is three times the National receipts, and almost equal to the total money circulation of our country. This is 200 times the amount given by all the Protestant churches for world-wide missions.

George A. Campbell, of Hannibal, Mo., writes: "We took our every-member canvass for missions last Sunday afternoon. All families, both in the city and country, were visited. We had ninety solicitors, who went in twos. The results were very gratifying, as we trust the offering for the year will show."





This boy gave \$5 on Children's Day last year.

A good missionary pastor says: "Our method is to take from each Lord's day offering the special amount that has been assigned to missions, so that we will not be tempted to use all the collection for running expenses. This will guarantee that missions will get the full apportionment of our budget." This is a good example to many churches.

If you desire the best world-wide magazine for children, subscribe for *Everyland*. It is published by the Missionary Education Movement in New York, is a quarterly, and costs 50 cents a year. It is beautifully illustrated. The Foreign Society will send the magazine to each one giving five dollars or more on Children's Day.

Recently visits have been made by the president and secretaries to nearly all of our colleges in the interest of the work. Everywhere deep interest has prevailed during the conferences and meetings. Many personal interviews have been held with students concerning their life work. Never before has there been such a strong company of young people preparing for service on the Foreign fields.

W. J. Cocke, Greensburg, Ind., one of our general evangelists, is a missionary man and delights to preach the old, old story of the cross. Churches desiring his help may correspond with him as above. He has been quite successful in evangelistic services, and is anxious to be kept busy in the Lord's work. He is a man of experience and of the highest character.

No church is too small to have a great field. Professor H. T. Sutton, of Texas Christian University, visited a little church of twenty-five members at Windom, Texas, and presented the claims of the Foreign work. The little band of people saw the vision, realized their responsibility, and sent in a check for \$62 as their part in the great enterprise.

The church at East Liberty, Ohio, C. A. Freer, pastor, has adopted the duplex envelope and the every-member canvass. They will send quarterly forty per cent of their offerings for Foreign Missions. We are hoping that the churches will come to recognize the justice of giving fifty per cent. They feel that the step they have taken will increase their offerings.

Mrs. Lillian C. Orme, of the Mt. Pleasant Church, Johnson County, Ind., which has just become a Living-link in



Some of India's children.



the Foreign Society, says: "Our people will get closer together now as a result of this canvass. They say that we are in the work to stay. Indeed, I have enlisted for life. I only wish I had two lives instead of one." The Living-link step always unites the church, enlarges its horizon, and helps to put real value upon Christian living.

One reads succeeding numbers of the *International Review of Missions* with increasing joy. The articles are so uniformly statesmanlike and strong, and the editorial quality of such high rank as to be equal to any quarterly published in any department of human thought. Those who wish to keep abreast of the great movements in foreign lands should be readers of this magazine. It is the expression of the Continuation Committee of the great Edinburgh Conference. The subscription is \$2 a year.

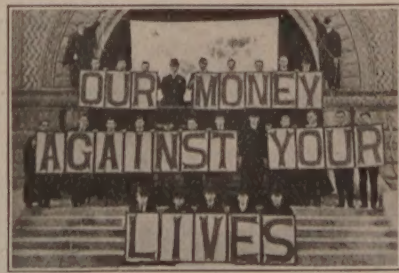
L. C. Howe, of Noblesville, Ind., has been preaching a series of very interesting missionary sermons on the following subjects: "The Joy of Jesus in Japan," "A Knight of Korea," "Immanuel's Vision of India," "The Message of Moslem Missions," "Isles of Idolatry and Ignorance," and "The Anguish of Africa for Ages." These are very suggestive subjects, and Brother Howe received great personal blessing from the books he read in preparing the addresses. A similar series each year on the part of all the preachers would prove of untold blessing.

The University Place Church, Des Moines, Iowa, made the every-member canvass Sunday afternoon, April 5th. It was one of the greatest events in the history of the Church; 150 men went out two by two to visit every home represented in the church. It was a day of prayer and deep spiritual experience. C. S. Medbury, the pastor, states that the men responded for the work like soldiers, and came back from their task with radiant faces. The church will record a distinct advance in its missionary giving because of the canvass.

"We have not had preaching at ——— Christian Church since last summer. That means no offering for Missions." —Yours fraternally, ———, Ky.

We are wondering why this should mean no offering for Missions. Is not our duty to evangelize the nations of the earth the same when we have no preacher as well as when we have one? True, the offering may not be as large, and true, the giving may not be as intelligent and as appreciative; however, we entertain the profound conviction that *every* church should give *every* year to preach the gospel in the regions beyond, whether it has a minister or not.

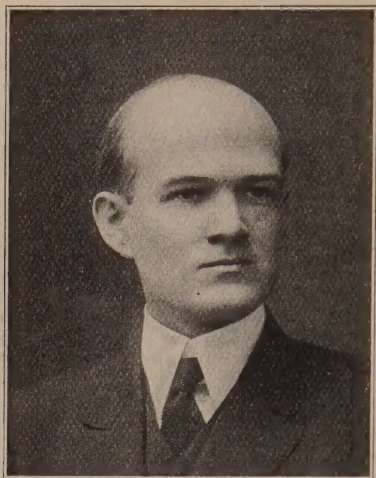
One of the interesting characters of present-day missionary work in Africa is Daniel Crawford, author of the unique book entitled "Thinking Black." He is a Scotch Presbyterian, and went out thirteen years after Livingstone's death to establish a mission in the field where



An example in stewardship of life and money.

Fourteen new missionaries from the Southern Presbyterian Church, together with the business men who pay their salaries and expenses on the fields to which they go.





CLIFFORD A. COLE,

Minister, Compton Heights, St. Louis, Mo. This church is a Living-link in the Foreign Society and supports Mrs. J. E. Moody in India.

the great pioneer died. He went alone into the very heart of Africa and there established a work. His wife joined him afterwards, and he took no vacation for twenty-three years. He has recently been in Scotland and England stirring the people with the needs of the work, and is now making a tour of the United States on his way back to his chosen field.

The hearts of the missionaries are saddened these days because of the wonderful opportunities open in China of which they are unable to take advantage. Recently the Government asked the Congregational Board to take charge of the entire public school system in a large section of Shansi Province. This was where the terrible massacres took place during the Boxer uprising. The Chinese Government offers to build and equip the schoolhouses and grant a liberal allowance for Chinese teachers. What they want is direction on the part of the missionaries. Full religious liberty is guaranteed, and the Bible and the Christian religion may be taught in all these schools. However, the work would require two new missionary families and an expenditure of \$10,000.

The Congregational Board has been obliged to decline the offer, and we would be obliged to under similar circumstances. This is one of the tragedies of missions to-day.

Eureka, Ill., is in a great union campaign of mission study. Each church and Eureka College is participating. V. W. Blair, pastor of the Christian Church, is chairman, and Mrs. Royal J. Dye is leader of the study. The meetings are held in our church Wednesday evenings. The course is on "The New Era in Asia," and will run two months. Much interest is being manifested. The following is the program for each evening: 7.30-7.40, Devotional. 7.40-8.10, Lesson study and exposition. 8.10-8.25, Our special work in this field—Methodist Episcopal, Presbyterian, Disciples of Christ. 8.25-8.40, Open parliament. 8.40-8.45, Hymn. 8.45-9, Inspirational address; benediction. Other cities and towns would do well to follow the lead of Eureka.

"DEAR BROTHER:

"Your letter of the 17th at hand and noted. Will say that our church does not believe in Foreign Mission work. We think Home work is the only work. We have men, women, and children in our own county that never go to meeting; children that don't even know of such a Being as a Savior. Therefore, we think it best to work in our own county and help our State Mission and Home Work."

This note reflects the feeling of many church officers. This congregation, like the church at Thessalonica, should sound out the gospel. It would thereby do more in its own community. If it spent \$10 for Foreign Missions, this action would give it \$100 worth of power and motive and inspiration to change the deplorable situation in the community where it exists. The church that takes some interest in those on the other side of the earth will look after those on the other side of the street. The above note is not in harmony with the commission of our Lord. It does not agree



with Paul's program. It is not in harmony with the life and spirit of the New Testament church.

### PLEASE SEND NOW.

If your church has not sent its annual offering for Foreign Missions, will you please give the matter immediate attention? This is a matter that demands immediate notice. The churches are making progress, but there is ample room for improvement. We can reach that \$500,000 by September 30th if we will.

### EVERY-MEMBER CANVASS NEWS.

Stephen Fisher, of University Place Church, Des Moines, writes: "Had a great day yesterday—seventy men made the canvass and covered the entire church in three hours. There was a great men's service in the evening, conducted by the canvassers. Each of the seventy spoke thirty seconds on their experiences while canvassing. Without a single exception the men are happy, and ready to go again. Report shows about \$1,200 for missions from church alone. This is twice what the church as such gave last year. Current expenses increased fifteen per cent. Everybody happy. Now we get busy on missionary education."

### MONEY IN CHINA'S CHANG-ING STYLES.

With the shearing of the Chinese queue a change in head-wear became imperative. The old-fashioned round cap was shaped to allow for the queue,



HOWARD W. KING,

Pastor Beaver Creek, Md., Church, which becomes a Living-link in the Foreign Society. This is one of our strong country churches. Pastor and people are happy in their new ideals.

and when that disappeared there was an immediate demand for caps that would fit their cropped heads. The golf cap seemed the most suitable, and it was eagerly adopted. Just about the time the shearing process was beginning a prominent Chinese man of affairs sent word to various American wholesalers that there was a golden opportunity in supplying golf caps to the Chinese. He was laughed at. If he had suggested golf sticks and balls there could have been no greater derision on the part of our supposed wide-awake citizens.

What happened? Why, some Japa-



Tabernacle Church, Lincoln, Neb. This church, although but temporarily housed, supports its missionary on the foreign field. E. J. Sias is the pastor. Many churches have found that the deepened interest in the great world field has aided them in solving their problems at home. It does not take a large church to be a Living-link if all pull together.



nese manufacturers grasped the opportunity, sent over to this country for a dozen models, and turned out thousands of golf caps for the Chinese trade. It is claimed that they disposed of 70,000 within a few weeks.



W. R. JINNETT,

Pastor of Mt. Pleasant Church, Johnson County, Ind., which has recently become a Living-link in the Foreign Society.

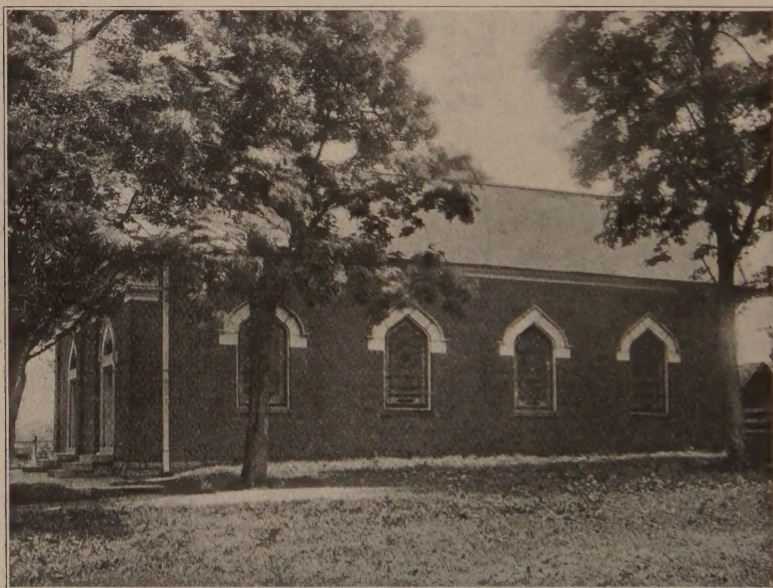
## AN INTERESTING MISSION-ARY BUDGET.

### EUCLID AVENUE CHURCH, CLEVELAND.

National Benevolent Association...	\$100 00
C. W. B. M. ....	800 00
A. C. M. S. ....	600 00
Ministerial Relief .....	150 00
Church Extension .....	150 00
F. C. M. S. ....	1,200 00
Christian Union Commission .....	25 00
General Education Board .....	200 00
American Temperance Society ....	25 00
O. C. M. S. ....	400 00
Cleveland Disciples' Union .....	225 00
Federated Churches of Cleveland ..	25 00
Miscellaneous .....	100 00

Total .....\$4,000 00

The above is the total missionary budget of one of our best missionary churches. J. H. Goldner is the pastor, and Judge Frederick A. Henry one of the leading laymen. These two men are tireless in their efforts to make the missionary enterprise the great objective



PROVIDENCE CHURCH, JESSAMINE COUNTY, KY.

This country church is taking on new life. It is a Living-link in the Foreign Society and expects to take a similar step in the American Society and also for Kentucky missions. They are planning an addition to the church at a cost of several thousand dollars. The growth of the Sunday-school demands it. Dean H. L. Calhoun, of the College of the Bible, preaches for them.



in the work of the church. The missionary budget is planned for with the greatest care, and the every-member canvass is one of the events of the year.

### HOW A MISSOURI FARM PROVIDES MISSIONARY HOMES IN AFRICA.

Some time ago Brother J. W. Downing, of Fayetteville, Missouri, gave a good farm to the Foreign Society. Recently the farm has been sold and the amount realized will pay for two memorial missionary homes in Africa, one at Longa and one at Lotumbe. These homes will stand as a living monument to the memory of a man who loved profoundly the great missionary cause. Brother Downing is one of our older

preachers who invested his small savings in a farm, which proved to be a good investment. The Society will pay him annuity interest for the rest of his life on his gift. We have thousands of people who could make this kind of an investment in the distant fields.

### ENLISTING CHURCHES TO GIVE.

#### HOW PASTORS VOLUNTEERED TO AID IN THE MARCH OFFERING.

Fully one hundred and fifty pastors have volunteered this year to visit nearby churches and present the claims of the offering for Foreign Missions. The points visited have been for the most part where the church has given either a very small offering or nothing at all



A Lake Geneva Group.

### SUMMER CONFERENCES OF THE MISSIONARY EDUCATION MOVEMENT.

These are rare young people's conferences, and attendance at one of them is a never-to-be-forgotten experience. The expense is very moderate, and one can happily combine rest, recreation, and

spiritual training. Plan to go if possible. The dates and places are as follows: Lake Geneva, Wis., August 4th-13th; Silver Bay, N. Y., July 10th-19th; Blue Ridge, N. C., June 26th-July 5th; Estes Park, Colo., July 17th-26th; Pacific Grove, Cal., July 3d-12th. Write to the Foreign Christian Missionary Society for booklet of full information.



in the past. This has usually been due to lack of leadership or the fact that the church has had no regular pastor. The visiting preachers have been received gladly, and their messages on world-wide missions have been most welcome. In nearly all cases the people have gladly responded with an offering. In most cases this amount has not been large, but it has at least linked these churches up to the work. We quote from some of the letters from the visiting pastors. Their reports show that they enjoyed the work keenly. The Society is certainly very grateful for the loyal, self-forgetful work these men have done. The Society furnished a stereopticon and views of the work for the men to use.

E. D. Murch, of Athens, Ohio, writes: "Our meetings were interesting and enthusiastic. The attendance was fine, especially so at Rutland. This was my first pastorate after coming out of college. The house was not large enough for the audience. The renewal of a blessed fellowship was worth more to me than all else."

The following from F. H. Schmitt, of Larned, Kansas: "I never spent a more enjoyable week in my life. I would not mind being on the field all of the time. I stand ready at any time to help out in this greatest work in the world. Command me at any time if you need me."

J. H. Golden, of Angola, Indiana, writes as follows: "I am on the rounds of the churches here in the country. In the places where there is no regular pastor I am taking the offering. Where there is a regular pastor, I am leaving it for him to take on the Lord's day. I was at Mongo and had an offering of \$4.25. I think this church has never taken an offering before. Flint missed last year, and I had an offering of \$10.50 there, with a promise of some more to come in soon. Some of the people promised to canvass those not present. I was at Fairview last night, and they gave \$10. That church had a very small offering last year."

These letters show that the churches will give when the claims of the work are presented to them.

## EGGS A POSSIBLE MISSIONARY INCOME.

There are probably 800,000 members of our church living in the country. That means that there are perhaps 200,000 families. If every family possesses a bunch of twelve hens and would give just the eggs laid on Sunday for our missionary work for the space of ten weeks, it would mean at least \$200,000 for our work. It is estimated that the twelve hens of each family would lay six eggs a day. If six eggs were laid each Sunday for ten weeks, that would mean sixty eggs, or five dozen, which would bring one dollar. Thus it is easy to calculate that 200,000 families could swell our missionary offering by the sum of \$200,000. If our country people would give the proceeds of their eggs for the month of June alone, it would double the income of the Foreign Society, pay off the deficit, and have \$50,000 with which to enter some great new field!

## ATTEND THIS GREAT MEN'S CONFERENCE.

Your life may have been replete with many not-to-be-forgotten glad and rich experiences, but we believe that none has excelled that which is in store for you at the fourth annual summer conference of the Laymen's Missionary Movement at Lake Geneva, to which you are invited to "come apart and rest awhile," from July 29th to August 3d.

Conferences of Christian men have not been held at any time in the United States which have had a profounder or more welcome influence over the lives of men than the three previous conferences held successively since 1911.

Men are beginning to realize the importance of this conference to themselves, and that they take these days each summer to be alone with those of like purpose for fellowship with their Lord and in preparation for greater service.

There will be special meetings for laymen with laymen of power as leaders, and for ministers under the leadership of ministers, while missionaries and



the officers of various communions will participate as in former years.

Prominent consideration will be given all the elements that enter into efficiency in the work of the local church.

Men who have done things and are going to do things, will exchange ideas.

Your expenses to the conference for the five days will not exceed \$12.50, including every expense from Chicago

to Williams Bay, Wisconsin, and return, *i. e.*, railway fare, boat fare, board, lodging, and a registration fee of \$2. It is cheaper than staying at home for some, though it is worth many times more than it costs to all. In fact, you get things at this conference that money can't buy, but for which you would give all your money if they could thus be obtained.



This is a picture of a wedding group taken in our Yangtsepoo Church. The bride is an attractive young Chinese lady belonging to the church. Less than five years ago she was a poor working girl in the cotton mill near our school. One day there was a terrible accident; Hannah (for that is her Christian name) had her right arm almost torn from her body by the cruel machinery. Her heathen parents discarded her, for she could no longer earn money for them.

There seemed to be nothing left but to be sold into a life of shame, or beggary. But the Spirit of the Lord went out after this "lost sheep," and soon she was in the "fold" of our Christian school at Yangtsepoo. She finished her studies under Miss Tonkin, and was married last month to a promising young Christian business man, a member of our church. O. F. Barcus, Shanghai, China, stands in the rear, and Miss Rose Tonkin to the right in the picture.

Your afternoons are free for recreation, while you spend the mornings and a portion of the evenings in conference. Pray that these days may be great

days in your life—great days for the Kingdom.

Send in your application to Stephen J. Corey, Sec., Box 884, Cincinnati, Ohio.

## Men of God Are Wanted.

W. G. LOUCKS.

Men of God to-day are wanted  
Who for Him will go each day,  
Seeking for the lost and erring,  
Leading them from sin away.  
Men of God to-day are wanted  
Who will nobly stand each day  
For the Christ in church or workshop,—  
Men whom sin can never sway.

Men are wanted, men of courage,  
Who fear not sin's hosts to fight;  
Men who firmly stand for Jesus  
In the fight for Truth and Right;  
Stand for Him as faithful workmen,  
In the vineyard of the Lord,  
And in every deed and precept  
E'er be loyal to His word.

Men of God, O be not weary,  
Nor be fearful in the fray;  
Victory comes in every conflict  
When with Christ you march away.  
Rise, then, men, for Duty calls you,  
Manly work is yours to do;  
Taking Christ to all the nations—  
This the task He gives to you.

Men of God, rise in your manhood,  
To your manly task awake;  
Be not found among the faithless,  
Who the Master's way forsake.  
See the throng of countless millions  
Drifting down in sin's dark way!  
Hear your Master say, "Go save them!"  
Men of God, make no delay.  
*Akron, Ohio.*



One of the Sunday-school classes of little girls at Lotumbe, Africa. Dr. Frymire writes: "I believe that in these girls is the hope of Lotumbe. They are bright, lovable girls, but subject to temptations and pitfalls the American girls are strangers to."



# EDITORIAL.

## The Receipts During March.

March is always an important month in the on-going of the Foreign Society. The returns are larger than in any other month excepting September. This year the weather was exceptionally unfavorable for offerings, especially in the country churches. The income for the month amounted to \$40,272, a gain of \$228 over the corresponding month, 1913. The number of contributing churches was 1,287, a gain of 73. There was also a small gain in the number of contributing Sunday-schools, and in the amount from that source. The individual offerings show a gain of \$584.

The spirit of the returns has been most delightful. The churches are growing in their appreciation of the work on the foreign fields. This is shown in larger gifts from many churches, by an increased number of contributing churches, and by a more intimate knowledge of the details of the work being done. The Living-link churches are standing nobly by their tasks, and a number of new ones have been enrolled. And what is especially gratifying, some of the Living-link churches are giving more than in former years—that is, going beyond the usual \$600.

It is pleasing to note also the increased interest the churches show in reaching their apportionments. Many churches have gone far beyond the amount asked of them. For example, Blooming Grove, Texas, sends more than five times their apportionment. The same is true of Corinth, Miss. A host of churches have doubled their apportionment. Every church should take a pardonable pride in reaching a definite amount. This gives inspiration and encouragement, and a feeling of self-respect to the whole congregation. The example to others also is most wholesome.

We hope no church will be satisfied until it has done its full part. If you have not sent your offering, please give it attention now. You can not afford, in the best interest of the church itself, to permit it to stand aloof from this mighty world-task. God is calling to us as never before. He has shown His favor by past victories, by present emergencies, and by open doors never before known.

The missionary staff has grown in knowledge and experience, and in all faith, and is in every way better equipped than at any former period. The responsibilities upon the churches are without a parallel in all our history. We can not evade them. We must not draw back. Let us meet them bravely, fully, generously. *Now* is the time to act. The offering is in order until every church responds.

## The Power of Children's Day.

*Imagination.* It is hard to have vision without imagination. The man with the muck-rake does not see the beauties of a sunset. The heathen world is a long way off, and our petty tasks and diversions are dreadfully close. We are subject to the tyranny of the adjacent. Children's Day fires the imagination and adds a telescope to our puny faith. The happy children, the songs, the recitations, the flowers, the world setting, all drive back our horizon and bring the whole world into our vision. Can a real heart be filled with the world appeal of unselfish youth, and shut out the need of pagan lands? Through Children's Day we see the whole world, we hear the call of the whole world, and we reach out our beneficent hand and give Christ to the most remote. Children's Day eliminates the wide distance of the seas and brings Christ's work among the nations to our very doors.

*Consecration.* Is it not significant that almost every missionary we have in foreign lands received his first missionary inspiration from Children's Day? No deeper currents of consecration have ever come to our people than those emanating from the desire to save the world. Oneness with the nations makes oneness with God. When one sees the vision of the millions who are yet untouched by Christ, the heart becomes warm for those both far and near. Children's Day is the kind of a season when life decisions are put in the making. Under the joy spell and divine call of this great, unselfish festival, lives become clay for the Father's molding. Who can sit through the hour's tender emotion of a children's world pageant and not feel that God has a right to his life?

*Stewardship.* When children are taught early to give unselfishly, they do not have to be taught over again. Only God can measure the harvest of mature gifts which have sprung from the seeds of Children's Day sowing. While giving for the support of the local Sunday-school is good, it is not the acme of altruism. While Sunday-school supplies

must be bought and the children should help buy them, the highest soul-culture does not come from giving to support a work from which personal benefits are derived. Through the Foreign Missionary offering the boys and girls cast their bread upon the waters. It is the most unselfish giving in the world, and thus goes to the roots of real stewardship. The large circle includes the lesser, and the child who is privileged to give for those across the sea will always know how to give for those across the street.

*Redemption.* Our children live in a soft age, when a thousand tendencies lead toward self-centeredness. How we should court every opportunity to enlist them in unselfish thought and action! The missionary enterprise is not only for a lost world, it is for an endangered church. The home cause is lost unless our Christians are endowed with Christ's passion for the world. Plant in the young heart desire for India's salvation and his own soul is safe. Fill the young life of the church with zeal for Africa's uplift, and you have redeemed the church from self-love and therefore from failure. The hope of the church is in its vision of the world task. Children's Day is a horizon widening, heart softening, soul refreshing period. The church for its own sake should see that its Sunday-school never overlooks it.

*Immediacy.* The only world we have is the world of people living *now*. When Christ said to His disciples, "Go ye into all the world," He meant that they should go to their known world, and they went. His call now is for us to go to our known world—a much bigger and more adjacent world than was the world of the disciples. We talk of the world as though it might be saved a hundred years from now. This world will not be here a hundred years from now. This world of people will be gone then, and another world will be here. Children's Day makes us face the immediacy of the task before us. We must do it *now* if we ever do it at all. The call of the children's voices makes us see our task for to-day and



to-morrow. Children's Day removes the clear light of the present and the world-conquest from the atmosphere of near. "This is the only generation we can reach."

## "Till He Starved to Death."

APPLICATION OF AN ABE LINCOLN STORY.

The story has it that Abe Lincoln went to mill one day, when he was about fourteen, with a bag of corn for grinding. He unloaded the bag from the old bay horse on which he had ridden to the mill and watched the miller as he took out the toll and poured the corn into the hopper. It was an over-shot wheel, and the mill ground very slowly. The quaint, long-legged boy followed the miller about his duties for a time and disappeared. The miller, on searching for the lad, finally found him behind the hopper, sitting on a box, with his elbows on his knees and his chin in his hand, watching the meal as it slowly dropped from the meal-spout. The miller asked the watchful boy what he thought of it. "Well," replied Abe, "I've got a little yellow dog at home that could eat it faster than it comes out." "How long could he keep it up?" asked the amused miller. "Till he starved to death," was Abe's quick rejoinder.

One can not help comparing the support of the missionary cause with the slow and intermittent flowing of the meal in the old mill. If our missionaries were obliged to depend on the great number of churches and Sunday-schools whose stream of missionary support is even more negligible than the stream of meal in the story, their sympathies would be most deep for Lincoln's little dog.

A wholesome question for each Sunday-school superintendent or leader to ask is this: "How would the great world-cause of Christ prosper if all other Sunday-schools were just like ours? If every other school showed just the interest in Foreign Missions that ours does, would the missionaries be in danger of starving at their posts?" And is not this the way to look at it, anyway? Can we console our souls because there are others who are faithful and loyal in their support while we are not?

There are 4,000 Sunday-schools which last year gave almost \$100,000. These schools made possible the salary and many other items of support of fully one hundred missionaries. Supposing these Sunday-schools had failed to send any offering, as did 3,726 of our schools last year, what would have happened to the one hundred workers and their work on the field? And besides, what a joy it would be to the schools, and what privileges of advanced work would it bring, if every Sunday-school, large and small, was letting flow its little stream of money into the missionary treasury!

Would the faithful missionaries who have built up this great work in prayer and self-denial be obliged to sadly turn their backs upon it all if others were all like us? Would the work of our Lord starve to death if other groups of workers were only doing what we do?

## The Talent Plan for Children's Day.

The following plan of earning money for the missionary work has been used with rare success in many Sunday-schools. We believe if this plan was inaugurated in a thousand of our Sunday-schools this year it would mean the doubling of our Children's Day offering for Foreign Missions. The idea we

suggest might well be called the *talent plan*. The plan is to put into practice for missions the lesson of the talents and the pounds (Matt. 25: 14-30; Luke 19: 12-26) by distributing sums of money among as many as will accept them, to invest, trade with, and increase for Christ. Quarters and half-dollars are the best. There are several advantages

in this plan. It is a Scriptural plan; it replaces soliciting money with an opportunity for each one to earn something for missions; it is a real object lesson in Christian stewardship, and it is a most fruitful plan.

The Sunday-school at Norwood, Cincinnati, recently tried the plan. About \$30 was distributed in half-dollars, quarters, and dimes, and a month later more than \$300 was handed in. The Southern Presbyterians last year paid off a debt of \$100,000 for their Foreign Board in this way. The plan *works*.

It is interesting to notice what unique ways are used in making the money through this method. In the original plan (Matt. 25:14) the talent users increased the amounts given them by 87½ per cent, although one servant was "wicked and slothful."

The following are examples of some of the ways money can be made: A Sunday-school superintendent offered five-cent pieces (quarters would have been better) to his pupils to increase for missions. A month later 116 pieces were returned with \$109 in addition, an eighteen-fold increase. A class of girls started with twenty-five cents talent money and in six weeks made \$13,

an increase fifty-two-fold. A good lady invested her one-dollar talent in calico, made aprons, and returned her talent increased fifteen-fold. In another case, a boy invested his twenty-five cents in a board of rich pine, made it into bundles of faggots; reinvested, was diligent in business, and returned his talent increased 260-fold! An old lady, seventy years old, invested her money in bulbs, nursed them into flowering plants, sold them, and increased her talent fifteen times; another sold popcorn to the neighbors and friends, and joyfully returned twenty times her original investment.

It is not difficult to get the original money for distribution among the Sunday-school scholars and teachers. There will always be some one that will be glad to advance the money. When the reports are finally made it can be returned.

It is well to have an experience sociable after the money is raised, where each can tell how he made his money. It is well to have an experience sociable after the money is raised, where each can tell how he made his money.

We trust that the talent plan may be introduced in many of the schools in the interests of Children's Day.

## The Resurrection Gospel.

Our Lord's teaching after He rose from the dead is very different in one particular from what it was before His death. Prior to His death He taught His disciples, both by example and precept, concerning their duty to their own people; but that was all. He Himself went about doing good, healing all who were oppressed of the devil; for God was with Him. But His movements and ministry were confined to Palestine. We see Him in Galilee, in Samaria, in Judea, in Perea, and in the coasts of Tyre and Sidon. His teaching and healing and helpfulness of every kind were limited almost exclusively to "His own." When He was asked by a Canaanitish woman to have mercy on her and heal her daughter, who was grievously vexed with a demon, He said, "I was not sent

but unto the lost sheep of the house of Israel." When He sent out the twelve on their first missionary tour He told them that they were to preach and to say that the Kingdom of heaven was at hand. They were to heal the sick, raise the dead, cleanse the lepers, and cast out demons. As they had received freely, they were to give freely. But it should be noted that He charged them not to go into any way of the Gentiles, and not to enter into any city of the Samaritans. They were to do their work wholly among their own people.

There are many intimations that the mission of our Lord was to benefit the whole human family. Thus He said, "And other sheep have I, which are not of this fold: them also must I bring, and they shall hear My voice, and there shall be one flock, one shepherd." And



again, "And this gospel of the Kingdom shall be preached in the whole world, for a testimony unto all the nations; and then shall the end come." And yet again, "If any man hear My words and keep them not, I judge Him not; for I came not to judge the world, but to save the world." He said that if He were lifted up from the earth, He would draw all men unto Himself. But He did not make it clear to the Twelve that they were to be the men who were to go out as His messengers and preach the gospel of His grace in all creation under heaven. He did tell them that they were to be the light of the world and the salt of the earth; but there was no plain and positive teaching on this point before His death as there was immediately after. The fact is that, with their political notions and ambitions, it was not possible for Him to make this duty plain to them prior to His passion.

On the very day He rose from the dead He began to reveal His will to them. They were still looking for Him to restore the Kingdom to Israel, and were thinking of the places of power and honor they were to have in that Kingdom. He said to them, "As the Father hath sent Me, even so send I you." The Father had sent Him to seek and to save that which was lost. At the beginning of His ministry He quoted the words of the prophet, "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord." It was through them as His agents that He was to complete the work that He began in His earthly career. In the period between His resurrection and His ascension to the Father the one duty He sought to lay upon their hearts and consciences was that of going into all the world to preach the gospel to the whole creation. He assured them that all authority in heaven and on earth had been given to Him; they were to go, therefore, and make disciples of all the nations. They were to be His witnesses both in Jerusalem, and in all Judea and Samaria, and

unto the uttermost part of the earth. The moment He entered upon His resurrection life He gave them the commission to do that work for all the world in which His resurrection life enabled Him to be ever with them, according to His gracious promise. It has been well said that the world is the sphere of the risen Christ and His disciples, as the house of Israel was the sphere of the Messiah and His disciples in the days of His flesh.

He said to the two troubled disciples, as He walked with them on the way to Emmaus, "Behooved it not the Christ to suffer these things, and to enter into His glory?" In the period of His humiliation He lived and wrought in one land and for one people. Had he gone no farther, He might have had a place among the prophets and philanthropists of Israel, but He never could have entered into His glory as the Savior of the world. To Him in His resurrection life all racial and all geographical distinctions were blotted out. He tasted death for every man; He gave himself a ransom for all. Luke reports Him as saying, "Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." Before His death He said, "Go not into any way of the Gentiles." After His death He said, "Go and make disciples of all the Gentiles." He uses the same word in both commands.

On Patmos John saw an angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people. The climax of the Book of Revelation is found in the words, "The kingdom of the world is become the Kingdom of our Lord and of His Christ: and He shall reign for ever and ever." He can not see of the travail of His soul and be satisfied,—the end of His mediatorial reign can not come till the whole wide world has been evangelized. The resurrection gospel is a universal gospel. Anything less than that is not the gospel of the risen and living Lord.



MR. KANHAI, EVANGELIST, AND FAMILY.

This good man did faithful work in our mission at Hatta, India. He came to us from another mission, and F. M. Rains baptized him and his wife at Hatta, November 23, 1910. Their home life is beautiful. The wife is a tidy housekeeper and raises her children well, helps her husband in his work, and wields a most wholesome influence among the Indian women. They are both well educated and thoroughly Christian. He is an industrious, tactful worker, and has been a great help to our missionaries. All the prospects indicate that he will grow in usefulness and be a source of great strength for many years. Our Bible College at Jubbulpore is helping to educate a number of evangelists for the great harvest fields of India.



# CONTRIBUTED ARTICLES.

## Beautiful and Needy Cuba as Seen by a New Missionary.

MRS. W. L. BURNER.

### THE HAPPY ENTRANCE.

Just six months ago at three o'clock this morning the servant knocked at our cabin door and called in a voice half



Spanish and half English, "Nearing Havana." We hurried to dress and went on deck to catch the first glimpse of the land that will for the rest of our lives, we hope, be our home. Historic Morro Castle turned her watchful eye on us and

gave us permission to enter—day was dawning as we glided in. The velvety green hills topped with royal palms, the drowsy city at their feet, the sleepy shore lights slowly closing their eyes, the quiet bay catching the rays of the approaching sun and transforming them into a flaming fire all about us—such was the matchless view that greeted us. Truly, our experience was love at first sight.

The afternoon of the same day we reached Matanzas. Mr. Menges met us several miles out of the city, and we almost shouted at sight of him. Our ears literally ached from hearing Spanish, and an English "How do you do?" certainly sounded good. That night Mr. Menges brought us up the street past very odd-looking buildings, but farther on a heaven-pointing tower fell on our eyes and we exclaimed, "There it is!" We felt almost like removing our shoes, for surely the place whereon we stood is holy ground.

### WHERE WE LIVE AND WORK.

We have a splendid plant, consisting of the main church building, another room nearly as large for the Sunday-school or for such purposes as we may

need it, and over this the living apartments. We were most agreeably surprised to see this so commodious. It is far more than we had hoped for. To the American it would look very queer with ceiling about fourteen feet high and tile floor, which will never be guilty of carpet, but we have learned to like them very much. The high ceiling permits us to have plenty of ventilation, which in this tropical climate, even when you are having a foot of snow, is often very necessary; then, the stone floors aid us in keeping out the thousand kinds of bugs which thrive so happily here. Even then we sit in our room and count the lizards on the walls as they serve the purpose of fly-paper. It seems the red cardboard we have tacked over our windows as shades puts them to their wits' end, for when they are on the walls they are a kind of clear white, and as they creep onto the paper they see themselves changing into a scarlet red—it seems to give them a very queer sensation.

Matanzas is one of Cuba's oldest cities and conforms in every respect, it seems, to the rule of the tropical Orient. The streets are just wide enough for



Children of the sunny isle of Cuba.

two ox-carts to pass comfortably; the sidewalks average about twenty-four inches and are as rough as is possible for them to still have the name sidewalk. The houses form solid walls along the streets, and we are not yet over the feeling when we are out that we are passing jails, for all the windows have iron bars and know no such thing as glass, although there is a kind of shutter that opens into the house. If the family affords any kind of carriage, it stands in the front room near the piano or any other nice furniture the house may have; back of this front room is an open court, around which are all the other rooms and from which they receive air and light; in this court is found the horse, fighting cocks, and probably pigs and goats.

#### THE PLEASING NATIVES.

In appearance the average Cuban is darker than the American and has distinctive sharp features. The adults dress very much like the Americans, though the greater part of their children about their homes and at play in the streets wear no clothing at all. From the point of grace and courtesy the Cuban excels the "Americano." Never are they too busy to show you every attention and always in the most pleasing manner. In almost every home we have entered these words were most graciously said to us as we left, "Know that here you have your home and a friend." Of course, they were in Spanish, and before we hardly knew what they meant we learned that we must be very grateful and as courteously offer them our home. But when we go deeper into the life of the Cuban we find that many of these appearances are entirely outward. His good breeding does not allow him to be unchivalrous, though his religion permits him to deceive you and cheat you just as far as his bluffing will carry him. Their Catholicism is worse than no religion; morals have been left entirely out of the question.

#### PLEASURE-MAD PEOPLE.

Last Sunday the annual carnival began. A few of the better class of people dressed in their best, secured carriages



The Sunday-school at Union, Cuba. Jacob Fuentes, the pastor, stands second from the right.

and automobiles, and formed a pleasing procession, but the mass was either engaged in or enjoying another procession formed by the lower class. They were masked, dressed in most gorgeously ridiculous costumes, many men being most indecently dressed as women and vice versa. One of the number carries a long pole on which there are many lights; others have instruments of music and play a monotonous thump, thump, and the people dance. I think the modern dances of America must have had their origin here. The people shake and sway their bodies and move among each other like a lot of maddened animals. For three nights they have passed our home in crowds, it seemed to me, of at least a thousand and danced for more than an hour in the street crossing. It is certainly as heathenish a sight as I have ever read of. This will continue on Sundays and Mondays for five weeks. Everybody is happy, care free, and lazy. Yet if a man is suddenly offended he will use his six-inch knife quicker than words; if he is disappointed in the lottery drawing or in love, he may soak his body in alcohol and strike a match to it.

#### THE CHANGE THAT CHRIST BRINGS.

These things have been in their ancestry ever since before Cuba was known, and the Catholic Church never raised an opposing finger: must we be disappointed if in fifteen years Protestantism does not see much change?



Those who have given up the old life are greater heroes and heroines than any missionary who can ever come among them. It means jeering, scoffing, and being called fools; yet among all this we have a most loyal band, many of whom we can confidently expect to be present at every service and not to fall behind in any undertaking. I wish you could hear them sing—especially the children in the Sunday-school. "I want to be a worker," "When He comes to make up His jewels," and "The glory song" are some of their favorites, and they need no urging.

We are so impatient to enter fully into the work we can hardly wait. We visit a good deal, though we can not stay one place very long as our topics for conversation are soon exhausted. Mr. Burner has visited the out-of-town work alone and gets along very well.

Just five months and ten days after landing one of the native evangelists got him to the floor to greet the people, and in his enthusiasm he talked nearly ten minutes, and, best of all, the evangelist gave me his word that he made only two mistakes. A few days ago Mr. Burner made a ten-minute talk at the city union Sunday-school rally. About two months ago I did my first visiting alone. The women and I understood each other, and I enjoyed the experience immensely, but when I came home I felt that I had done the biggest job of my life.

We are loving the people and our part in their lives more every day. If we had more workers I believe we could move forward with rapid strides. Surely you will not leave us long to hold this work alone.

*Iglesia de Cristo, Matanzas, Cuba.*

## China Through Mrs. Shelton's Eyes.

INTERESTING AND HUMOROUS OBSERVATIONS ON THE ROAD TO TIBET.

### THE MIX-UP IN CHINA.

It really does n't seem long since August 26th, when we left clean old America behind us and now it is a new year and we are in the midst of fragrant (?) old China. We had a lovely stay in Japan, with the ladies in Tokyo—the Youngs, Maddens, and Erskines—and admired Japan hugely, but we love China best, and Tibet still more. Then we came to the new China, the Chinese Republic, with no pigtailed and its wonderful costumes! Such a mix of foreign hats and shoes along with Chinese gowns and trousers! Some of the pigtailed that were cut at the time of the revolution are growing again, as they say they would be ashamed to greet their mother in the other life with no pigtail. The old wall of Shanghai that separated the native city from the port city is leveled and used to make a road-bed for a trolley-car line. Sounds a bit modern, does n't it? Then, on to Nanking by train we went; but poor old Nanking! she had the worst time during the fighting of any city in this part of China. Even when we arrived the shops were all vacant where they

had been looted, and the people terrorized by the presence of the general and his band of robbers, who had not removed their queues and were really a robber band who had done the looting, and no one knew just what they expected to do next. During the fighting and looting the bullets and shells flew around and landed in the mission compounds, and one small bullet lodged in Miss Lyon's blackboard; but wherever the Stars and Stripes flew, things were unmolested. One night during the fighting in the streets, Mrs. Hardy tells that she was dressing and preparing to run when Miss Lyon came calmly in, saying she had been having such a lovely prayer-meeting with the girls! I think I should have hid under the bed!

### VISITING THE MISSIONARIES.

Next we went down to Chu Cheo to see Mr. and Mrs. Baker and their new son James, who came to China October 5th, I believe, and expect to come on to Batang a little later. We enjoyed the Hunts and Osgoods there, too. Next step was on to Wuhu, where Mr. Alexander Paul holds forth, where he

had 7,000 men under his command to build the dykes along the Yangtse to keep it within bounds and so help to prevent the overflow and famine. These he paid and gave his account to the official, who much to his surprise had seven thousand taels left after the work was done! Then he asked him to go on and build more, as he could do it so much cheaper than they could. It is necessary to do more things on the mission field than preach.

#### DR. MACKLIN'S GREAT LEADERSHIP.

O yes, I wanted to tell you a story of Dr. Macklin. During the looting in Nanking when it got so very bad and the people were suffering, he went, one day, to the robber general and, leaving his horse outside, went in and asked that the looting by his soldiers be stopped. The general said his were not looting; it was others who were robbers. The doctor came out to mount his horse and ride away when, to his amazement, his horse was gone. Back he marched and, throwing open his coat, said to the robber chief, "Well, you may shoot me if this is n't looting; what do you call it?" They found him another horse and he rode home, when his own was returned in a few days. Yes, Mr. Paul says,

"They think Dr. Macklin is an idol up here." They crowd any hall or room in which he speaks full and overflowing, and the women at Nanking, at Miss Kelly's, will sit quietly for a long time just to see him pass by. It is the truly great man who does not know he is great, while he who imagines he is setting the world on fire with his great ideas falls far short of greatness.

#### THE INTERESTING INTERIOR.

We came on up river then to the port of Ichany, where we had another wait for the small up-river steamer. They built a big depot there: tracks, rails, houses, and sheds, piles and piles of rails, etc., and all work abandoned—no money; it all gave out before the train got started. They are trying to build it on to Chentu, and will again when it is possible. Walking thus in the city one day, we saw a yard full of hair—Chinese pigtails, cut from who knows what and who knows where—drying on the ground. We asked what in the world they were going to do with all that hair. "O, send it over the sea; England, France, and America all want it!" On we came up the Yangtse to the port of Chungking, and here we are still. The freight has not yet all come,



Tibetan missionaries crossing one of the high mountain passes with the clouds below them.



and we must wait and take it with us from this place. Carrying hospitals and houses in seventy-five pound lots is rather slow in China. However, we hope to get on again by the middle of January or a bit later. We really hope Ogdens and Bakers and Johnny will catch us in Tachienlu.

#### CHINA'S GROWING PAINS.

As to what China expects to do henceforth, or will do, is a difficult question to answer. There is no doubt of the ability of the man at the head of affairs and theories are all right on paper, but to change and mold a mass of people who for thousands of years have been creatures of one custom and one form of government is not the work of a day nor a year. When the new Republic was made the officials decided to do away with bamboo spanking and the wooden collar for offenders, as it was not becoming in a Republic. But now they are back again, and beheading is again in vogue! They tried shooting, and a story is here that a man was shot, put into his box, carried out to be buried, and the coolies were scratching a lot of dirt over him when he recovered and said, "Let me out." "You are supposed to be dead, and if you are not, you ought to be, so be still or we will not get any cash for burying you." However, a foreigner came along and heard him, and made them let him out. He was shot through the lungs, went to the Methodist hospital, where he was cared for by Dr. McCartney; recovered, and went off home. Since we came the officials here have beheaded about twenty

per week, and that is a conservative estimate. They are soldiers who have deserted with their arms and become robbers. Some are professional robbers, and one the other day was the spy who told the robbers when silver was being sent out of the city and where. They bring them out of the city in bunches of from three to fifteen, and a great crowd follows and cheers when the heads fall. I have never met them, and hope I never shall; but all do not escape so easily, but often encounter them coming out or pass the headless bodies.

#### BARBARISM RELATIVE.

So much for the present conditions as they are locally in this part of China. It may sound barbarous to you, but it is not. There is no other way to govern them, as they do not fear lighter punishment, and it is far more merciful than to be shut for a lifetime in the foul holes called prisons in China. One day a crowd of eleven came down to be beheaded, and as they were on the sands ready, three were saved and sent back. Wasn't that a close shave! It seems to me that Mexico can beat China when it comes to real barbarism and cruelty, and our great America is folding her hands and allowing it. It would delight the world to see Mexico taken by his little velvet collar and shaken until his boots flew off, and then spanked into complete subjection. China is cruel only to her own people, and they think it's the only way to be merciful and protect the innocent.

### Breaking Through Caste in India.

C. E. BENLEHR.

Mungeli is a great field. I am very thankful to be here. There are inquirers coming in at most any time, and baptisms are becoming the order of the day. The church here is coming into the most critical period of its history, its first generation period. There are indications of a general break-up here, and the leaven is at work visibly now. We have within the last week had con-

ferences and preached to people who have large numbers of adherents. In one case a committee came to investigate who are the representatives of about one thousand people. In another the priest who is the spiritual head of a priesthood of something like four hundred sub-priests, expressed himself freely and sympathetically and is a believer in Jesus Christ. We hope to see the final

break in such cases before long, and increased efforts are being made to guide these tendencies in the right way.

These are days when the pangs of hunger are not unknown to many here. High prices and scarcity disorganize the social system more or less and bring in many elements of uncertainty and dissatisfaction. We do not know what may be, but we are doing our best to meet

conditions and use the opportunities as they are. We hope for a good season this year, but there must of necessity be a great deal of suffering before that time comes. The first crop is at least nine months ahead yet, and in many cases farm laborers and day laborers are already on special work if they are fortunate enough to have it.

*Mungeli, India.*

## Unscriptural Giving Holding Us Back.

ARTHUR A. EVERTS.

A LAYMAN'S APPEAL.

### LET US BE APOSTOLIC IN DEED.

Hit and miss unscriptural giving has held back the Disciples of Christ twenty-five years. Christian union with the larger denominations might have been an accomplished fact if we had been as Scriptural in our giving as we have been in faith, repentance, and baptism.

The imperial advances that are within our grasp to-day will not be made unless we at once adopt an efficient, sensible, businesslike, Bible-financial plan.

For a hundred years we have tried every man-made and woman-made plan of church money-raising, and the financial ways of the average church continues to be a joke in the community. Why not try God's plan? Let's get back to first principles in giving.

For a whole century we have worked, prayed, and waited for the union of God's divided people. Will we ever have this union until we have a Scriptural plan that will supply the millions of dollars necessary to help bring it about? It takes money to do great things to-day. Will we arise to the emergency "that the world may believe?"

### SAVE THE WASTE.

Shall we ever be free from the enormous annual loss of membership we sustain, resulting from lack of buildings, efficient ministers, and hosts of leaders among strong business men, until we have sensible, Scriptural, businesslike giving?

Shall we ever have enough strong

young men in the ministry until we adopt a Bible plan of giving which will provide them salaries worthy their great calling, sufficient for their families' needs?

Can we afford to keep on preaching first principles and not preach a vital Bible Christian stewardship? A stewardship that will save a young convert for life by giving him a taste of the joys and a vision of the coming mighty advances of the religion of Jesus, made possible by his own money consecrated to God?

Shall we continue to establish new churches in waste places, leaving them with one hand in the missionary treasury, and the other waving a flag of truce to the world, the flesh, and the devil, because they have gotten the idea from us that they are a weak and struggling band, unable for some years to carry forward to victory the banner of our King? We know in our hearts that if these same churches had been enlisted in a Bible financial plan, the weakest church of them all, with only ten heads of families could support a preacher for his whole time and not miss the money; and could, with twenty heads of families, support both preacher and evangelist.

### MONEY TALKS.

Money talks—let's shut our mouths a minute and hear what our pocket-books say. I can hear them talk fluently of real estate, bank stock, merchandising, lands and blooded stock, comfortable homes, pianos, furniture, jewels, French



gowns, and automobiles, but your pocket-books are struck dumb when we ask about the fifty million dollars our churches could have every year for local work and for world-wide evangelism if we were only as true to our Bible, for examples of giving, as we are for examples of conversion. Fifty million dollars within our grasp, and a lonely Christ waits, waits, waits, without a place to lay His head in ten thousand weary places in America, Africa, in India, in China, and in far Tibet. But the most terrifying, ungrateful thing of it all is the stern fact that with present gifts of less than ten millions we could systematically give twenty million dollars for local work and thirty millions for foreign and benevolent work each year and still be better off financially and spiritually, and ten times happier than we are to-day.

#### A SCRIPTURAL PLAN.

Back to first principles of giving is to adopt this simple plan from the Book, a plan which will solve once and forever the financial troubles of all our churches, a plan well known to every one of us. The trouble has been that we have never worked the plan with heart and hand. It is from Paul's instruction to the Corinthian Church and is not entirely original with him. 1 Cor. 16:2, "Upon the first day of the week let each one of you lay by him in store as he may prosper that no collections be made when I come." Let us repeat, "Upon the first day of the week"—the Lord's day—"let each one of you," no matter how poor nor how rich, "lay by him in store"—the Lord's house is the storehouse—you are not to distribute the money yourself—"as he may prosper,"—this means we must find how much we have earned and what per cent of our earnings as stewards belong to God, whether one-twentieth, one-tenth, or one-fifth. "That no collections be made when I come." Save us from collections which absorb the time of our church officers, making of them common collectors without time to Scripturally minister to the necessities of the saints.

#### A TITHE AT LEAST.

But what per cent of our prosperity must we bring to the Lord's house upon the first day of the week? How much of our earnings belong to God? Abraham, before the dawn of Jewish national history, paid one-tenth. Jacob says one-tenth. Moses says, "The tithe is the Lord's." Malachi says, "Ye have robbed Me, this whole nation." "Wherein have we robbed Thee?" "In tithes and offerings." Jesus says, "These things ye ought to have done," while Paul in the Hebrew letter says that Melchisedec, the type of Christ, and also the Levites, "Men who die received tithes, but there, one (Jesus receives them) of whom it is witnessed that He liveth."

Many wise people among us believe that the tithe has belonged to God from the beginning of human history, and still belongs to Him, and in failing to bring the tenth to His house and to make offerings we are robbing God and must be held accountable therefor in the great day. This is worth thought, especially when we realize that one-tenth is needed ten times greater to-day for the advancement of the Kingdom than it was in the palmy days of Israel. However, it is not vital that you thus believe, but if you do not believe the tithe still belongs to God, will you not do it "For the very work's sake?"

#### IT WORKS.

God's plan of finance is no dream—it works. It worked with the Jewish nation, it works to-day with the Adventists and the Mormons, who have more money than they can use. These plans work in our own stations in the Congo, where ten people and sometimes only five support an evangelist. It is working in a little Baptist mission church in the city where I live. They began some three years ago with sixty-five members, most of whom agreed to bring the tenth to the church every Sunday. To-day they number 208, and their gifts have averaged \$10,000 a year for three years and they have not asked a soul for a cent. Their gift for Home Missions last year equaled the gifts promised by all of our own big and

little churches in both the city and county.

God has shown His approval of our Scriptural evangelism by unparalleled numbers of conversions. We can ourselves see the sinfulness of our financial methods by our terrific annual losses.

#### A PLAN.

I believe we are ready to go forward along Scriptural lines, and here is the suggested plan of action. First, the consecrated reader will sign the pledge similar to that given below, and get as many others to sign as possible, especially your church officials, asking them to make proportionate giving the financial plan of the church, this being a Bible plan and equal to every emergency. This will take united prayer and continued work. If it can not be done at once, ask the Board to elect a tithe treasurer for those who have signed. He will keep a separate account of the moneys that come in from the tithers and allow them to direct the disbursement of this money. It will be found that the tithers have paid ten to twenty times as much as the average of the church membership; and other consecrated Christians will be encouraged by the success of the divine plan to join with you. If some will not give as much as one-tenth to start, allow them to give one-twentieth or any proportion, just so it is Scripturally a proportion as God prospers them. Soon they will give one-tenth and offerings besides.

Friends, do we realize the great opportunity, the responsibility, and possibilities of this simple, easy Bible plan of proportionate giving? This plan takes care of current expenses, missions, benevolences, and building fund all at one time.

It will make the Church a power for good and happiness and union in every city and hamlet in the wide world, and countless millions shall receive untold blessings. God help us to give our unreserved lives to its success!

"Give, and it shall be given unto you; good measure, pressed down, and running over," says the Great King and Savior, to whom be the glory and the power and the service forever.

#### THE TITHE COVENANT.

*Believing it is the Father's will that we bring to His house on the first day of the week a definite proportion of our incomes as He may prosper us, and living under the gospel of Christ, who gave Himself for us, we willingly covenant together with each other and with Him to bring at least one-tenth of our incomes every Lord's day to the Lord's house for the work of this church and the evangelization of the world.*

*Signed*

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*Address*

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## How Missionary Leaders Feel About Christian Unity.\*

REPORT OF A VERY IMPORTANT CONFERENCE.

STEPHEN J. COREY.

A very significant conference on Christian Union and Foreign Missions was held in New York, January 12th and 13th. The conference was called by the Committee of Reference and Counsel of the Foreign Missions Council of North America, and was com-

posed of secretaries, Board representatives, and missionaries from about twenty-five different communions. The conference was remarkable in its good fellowship, frankness of discussion, and the almost unanimous feeling that not only friendly co-operation but eventual unity must come on the foreign fields. With scarcely a dissenting voice, the teaching of Western denominational dis-

\*This article is reprinted from the April issue of *The Christian Union Quarterly*.



tinctions on the mission fields was condemned as unfair to the native church and unwise as a mission policy. Never has the writer heard more ringing and convincing arguments for Christian unity than were continuously voiced during the two days of conference.

The meeting was not held to take action on plans of unity, but for mutual acquaintance, friendly discussion, and the canvassing of the real situation in mission fields. Sympathy and fellowship increased as the conference sessions continued. As the leaders prayed together, looked into each other's faces, discussed the great problems of world conquest, and emphasized the vital points in evangelical agreement, a remarkable unity of spirit prevailed. The following are some of the striking utterances in the addresses and discussions:

"What right have we Westerners to take an Asiatic religion such as Christianity, with all of its Oriental imagery and statement, reshape it in statements of our own Occidental prejudice and dogma, and then force it back upon the Asiatic again? Let us give him Christ in the simplest possible terms, and if he must have a creed, he will make it himself."—Arthur J. Brown, Secretary of the Presbyterian Board.

"A universal Christ will hardly be ever fully understood by one nation, let alone one denomination."

"Some have held that Foreign Mission Boards exist to disseminate denominational ideas in mission fields. God forbid! Our business is to propagate the essentials of Christianity and not the peculiarities of a religious communion."

"How incongruous to the Oriental are our Western divisions into denominations! By a strange irony of fate, the work of the Southern Methodists in Korea is located north of that of the Northern Methodists."—E. F. Cook, Missionary.

"If the Protestant bodies would unite in their educational work alone in mission fields, they would at once quadruple their powers in advanced education."—President Goucher, of Goucher College, Baltimore.

"The native Christians in the Southern Presbyterian Mission in the Congo

did not know that they were Presbyterians until Dr. Lambuth, of the Methodist Board, came along and asked for volunteer evangelists to go with him and help open up the new Methodist mission."—Dr. Chester, Southern Presbyterian Board.

"In a recent conference with Chinese Christians a native evangelist said, pointing to different missionaries, 'You are an American Methodist, you are an English Baptist, and you are a German Lutheran, but you can't help it, you were brought up that way. But we are Chinese Christians, and we do n't propose to let you split us up.'"—Arthur J. Brown, Presbyterian Board.

"The idea that we can't trust unity to the Asiatic church is foolhardy. He said, 'Lo! I am with you.' Did He mean just us Westerners? The native Christians are going to have a united church, whether we will or no."

"The lines of cleavage nowadays are not so much between denominations; they are running through the midst of the churches. The distances between any two denominations is less than the distance between the two wings of any one."—Dr. North, Methodist Foreign Board.

"Union will not come simply by good will, by looking for it, or by doctrinal adroitness to bring it about. It will come by those who unitedly love the Lord and wish to serve Him working together."

"Why should you look to us in the foreign fields to solve these difficulties of union? You say it is coming fast out there, but why should it come any faster in the mission fields than here at home? You must get over being so gingerly about union in America, and face it right here at headquarters."—Presbyterian Missionary in China.

"If we are to have real union on the mission fields, we must begin at the top instead of at the bottom. Take the Bible as the rule of faith and practice, and give the individual liberty in interpretation of it."—Pres. W. W. White, Teachers' Bible Training College, New York.

"We are summoned to a task so gigantic that it will not only be necessary

to work together as religious bodies, but also as nations. We must mass Christendom against the non-Christian world."—John R. Mott.

"The moment the missionaries help the native teachers to drop all thought of Western creeds, and simply teach the New Testament and Christ as the sole basis of faith, we will not be far from one church in the mission fields."—Robt. E. Speer.

"The real differences among native Christians as to union are not doctrinal so much as differences in organization, sacraments, and church membership."—Robt. E. Speer.

"It is vastly more important that a church be missionary than that it be Presbyterian. If we could send out the superfluous theological seminary professors from the schools that ought to be united and the superfluous pastors from centers where the churches ought to be united, we could evangelize the world."—J. Campbell White.

"If we are to have Christian union we must above all things else pray for it. Christ understood the processes of division and gave the basis of unity in

His own prayer. The mightiest processes of unity are superhuman processes. All hinges here. It is futile to talk unity unless we pray for it. If we do not intercede, we are admitting that it can be brought about in other ways than Christ's way."—John R. Mott.

"The strongest things in our denominations are the great things we all hold to; the weakest things are those in which we are distinctive."—Missionary from China.

The above are only a few of the strong statements concerning the great theme of Christian unity. Could men speak plainer than these leaders have spoken? We may not all see eye to eye as to the basis of union either at home or abroad, but it is tremendously significant that missionary leaders are coming to see eye to eye as to the necessity of union in mission fields.

The strongest prophecy of the answering of our Lord's Prayer is the fact that religious leaders engaged in carrying out His program are coming to voice His petition and to see the necessity of its answer.

## The Hour.

THE DISCIPLES FACE A TIME OF RAREST OPPORTUNITY.

J. H. GOLDNER.

"Father, the hour is come; glorify Thy Son, that the Son may glorify Thee."—Jno. 17: 1.



Every hour in our Lord's life was momentous. But there was one hour that stood forth unique and absolutely alone. So distinctive, so significant was it, that it was called "this hour," "the hour," "His hour."

The whole trend of our Lord's life was toward that hour. Every step He took led Him nearer to that hour. He was born for that hour. "For this cause came I unto this hour."

He was living for that hour. It was the focal spot of His earthly career.

He was marvelously kept from all harm for the sake of that hour. "They sought to take Him, but no man laid hands on Him, because His hour was not yet come."

Having been born for this hour, spared for this hour, and led up to this hour, at last He says, "Father, *the hour* is come." What hour? The hour of His supreme sacrifice, the hour when He must be offered up unreservedly, absolutely.

As soon as He recognizes His hour He begins to pray. This is His first petition, "Glorify Thy Son that the Son may glorify Thee." In effect He is saying, "Make Me equal to this hour,



help Me to meet the supreme demand of the cross."

His last act before He finally enters upon this hour is to stop in Gethsemane to pray. "Then cometh He to a place called Gethsemane and saith unto His disciples, Sit ye here while I go yonder and pray." "And He went forward a little and fell on His face and prayed that if it were possible, the hour might pass from Him." Prostrated before God in prayer, He approaches His hour, His cross. At last He comes forth from this season of agonizing, bleeding prayer with the assurance that He shall be glorified; that He shall be equal to the sacrificial demands of this hour.

The Christian who consistently follows Christ will have his hour. The church that consistently follows Christ will have its hour, the hour of sacrificial surrender to the supreme demands of some God-sent situation.

The Disciples of Christ have had many notable hours in their unique history. But as the Men and Millions Movement rises full-orbed above the horizon, I am moved to say, "Father, *the* hour is come." What hour? The hour in the history of the Disciples of Christ when they must rise out of the realm of convenience into the realm of

sacrifice. If this movement is to succeed advantageously to our brotherhood, there must be a widespread offering upon the cross of many things at great cost. All our hate, our revengefulness, our unforgiveness, our prejudices, our selfish ambitions must be offered up. Each of us must lose himself, his pet scheme, his particular institution to the bigger undertaking. There must be an offering up of possessions and of self until we actually bleed. Never have our people been face to face with such an hour of bleeding and blessing. I say "hour of blessing," for in time the spiritual by-products of this movement will completely eclipse the movement itself.

If we recognize this hour we must, indeed we will at once, like the Master, pray, "Father, glorify Thy people that Thy people may glorify Thee." In other words, "Make us equal to the sacrificial demands of this hour." We will need to stop often in Gethsemane agonizing in prayer until we bleed, and as we bleed we shall bless and be blessed.

What a chance we have to pray, what a chance to die to self, what a chance to be crucified and glorified with Christ! "Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee."

*Cleveland.*



Children of our missionaries in the Philippines.

## Sunset On the Congo.

E. R. MOON.

Who is able to describe a sunset on the Congo in the district of the equator? All day long with pitiless severity the sun has been shooting his withering rays of penetrating heat on the heads of man and beast until they have all sought refuge in the shelter of the dense tropical foliage. But as the sun approaches the Western horizon the atmosphere becomes cooler and all the animal kingdom takes on new life and comes forth from its shelter to seek food or by its multitudinous voices to sing the evening hymn of praise to Him who has given them such safe shelter from the heat of the day and such delightful evenings and nights for work and play.

As the sun approaches the end of his day's journey, hosts of clouds in a myriad of fantastic shapes rush forth to meet him, and immediately his severity is turned into a pleasant smile. He, too, seems to rejoice that the long hours of

the heat of the day are past, and to show his appreciation of the reception accorded him by this fleecy multitude he showers upon them a wealth of color that human artists have been able to but feebly imitate. Changing, ever changing, this dancing, rejoicing multitude; changing, ever changing this gorgeous display of color.

Then the sun sinks beneath the horizon. A few farewell rays are shot out across the sky as golden promises of another day, and it is night. All nature seems at rest save for the chorus of insect voices that arise on every side.

O, thus will it be when the redeemed of earth rush forth to meet the Son of righteousness! We shall be changed in His likeness, the things of earth shall pass away, and peace, heavenly peace, and the chorus of heavenly voices shall remain.

*Written on the deck of the S. S. Oregon.*



Sunset at Bolenge, on the Congo.



# Biographical Sketches of Our Missionaries.

DR. AND MRS. A. L. SHELTON.



[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

These are rare missionaries. They possess the apostolic spirit. Their field is Tibet. They have gone to the "roof of the world." Their station, Batang, is one of the farthest interior in the whole wide world. It required real Christian heroism to go to this distant region. They have uncomplainingly endured great hardships and many privations. They rejoice in the big task before them, and smile at all the problems. Dr. Shelton was first appointed to China, but when Dr. Susie C. Rijnhart was ready to go to Tibet, he and his wife expressed their willingness to go with her. None other was willing to join Dr. Rijnhart. It was absolutely necessary that a doctor go.

Dr. Shelton was born in Indianapolis, Ind., June 9, 1875. He is yet a young man. He united with the church January, 1893. It was in the splendid State Normal, Emporia, Kan., that he secured his literary training. Here he laid a good foundation. His medical degree was taken in the Medical College of Kentucky University, Louisville. He took great pride in all his studies, and threw himself into his task with enthusiasm. He was appointed June 2, 1903, to China, and the change was made to Tibet August 17, 1903.

With the faith and daring of a true mis-

sionary he started on his long journey to the field in September, 1903, and reached Tachienlu, March 15, 1904. This is nearly 2,000 miles from Shanghai, China. He had not traveled much before. This was an entirely new experience to him. The whole journey required several months. The trip involved many real hardships.

In July, 1905, he baptized his first convert. His name was Wang Yoh. This event thrilled his heart with joy.

On April 27, 1899, he was married to Miss Flora Flavia Beale, a charming Christian woman, who has been his constant inspiration and help. She was a teacher of experience, and all her training eminently fitted her to be the wife of a missionary. There are few missionaries the Foreign Society has ever sent to the field that write better than Mrs. Shelton. She is always entertaining and instructive.

Mrs. Shelton was born September 28, 1871, at Madison, Ind., and united with the church in 1887. For an education she enjoyed the advantages of the high school at Independence, Kan., and the State Normal at Emporia, Kan.

This good man and his wife weigh two hundred pounds each. They are blessed with two daughters: Doris, nearly ten, and Dorothy, seven.

As missionaries they are cheerful and agreeable, industrious, and willing to endure hardness as good soldiers of Jesus Christ. They make friends wherever they go. The Tibetans are devoted to them, and they enjoy the confidence and love of all their associates on the field.

We are sure to have important stations in Tibet. The field is overripe for the gospel. Long have the people waited for the messengers of peace. During all the centuries of the past the people have been sitting in the regions of darkness and death. But the light is now springing up. The people have been hungry for the bread of life, but there was no one to feed them. Their hearts have been empty, and yet there was none to fill them with hope.

# AMONG OUR MISSIONARIES.

## Briefs from the Workers.

The following from Dr. Elliott I. Osgood, of Chuchow, China: "Great and effectual doors are opening unto us along day school lines. Day school lines means also Bible school lines. Just think of having 200 children under Christian instruction!

Chas. P. Hedges, of Longa, Africa, writes: "Since my return the rivers look dearer to me, the villages look better, and the skies seem to smile at us more pleasantly than before. The people are more eager to be around, and there are as many kind-hearted ones as ever."

Miss Irene Banta writes that she is very happy in her new work in China. She is in the Girls' School, Nankin, with Miss Emma Lyon. She writes that China is a most interesting country, and the Girls' School a rare opportunity for service. Miss Banta went out from Eureka College.

Miss Minnie Vautrin, Luchowfu, China: "I am too busy these days to be lonely. The entire charge of the Girls' School, the children's meetings, the cottage meetings, the building of the Gate House, kitchen and bath room, the planting of trees and gardens and flowers, and my own language study leave me very little time to worry about myself."

H. C. Saum, Bilaspur, India: "Last night I returned from a large mala, sixteen miles out, where all the evangelists and I spent three busy days. The interest was good. We sold a large number of books. We used the lantern at night. We had a doctor with us, and two evangelists from a neighboring mission were there also. Mr. and Mrs. Sherman, Miss Johnson, and Miss Ennis were also out one time, and helped very much in the sale of books. I am not sure that I reported twelve baptisms on the 28th of December. My son Herbert was one of the number. There were five others who were the children of Christian parents. We had thirty-two baptisms in 1913 against nine in 1912."

The following note comes from Nankin, China: Dr. and Mrs. Macklin celebrated their twenty-fifth wedding anniversary on the 14th with a very pleasant reception to

their old friends and neighbors. The house decorations were of evergreen and heavenly-bamboo and silver hearts. The refreshments, which were dainty and tasteful, included the bride's cake. A very interesting feature was the display of the photographs of the bride and groom twenty-five years ago, together with those of their oldest son and his fiancée. There was a short program of felicitous speeches and music. We all join heartily in wishing the doctor and his wife as many more years of life and work together with us.

Jas. C. Ogden: "We are nearing Hankow. We are all well as usual. We stopped in Shanghai twelve days and made preparation to go west with Mr. and Mrs. Baker. We spent three days in Nanking, and had a most pleasant time. A telegram from Dr. Shelton says, 'Everything quiet. Party well.' They have not yet reached Tachienlu on account of the delay caused by having so much building material to take with them. Dr. Shelton's medical helper, Johnny, leaves a good position and takes a smaller salary and goes west with us. His Christian wife goes along. Johnny is a good and trustworthy man, as he proved to be years ago. If everything goes well with us, we expect to reach Tachienlu some time in June."

Mrs. James Ware, Shanghai, China: "I have lived here in Shanghai for the last twenty-eight years. I have a Girls' School of about fifty pupils which is almost self-supporting. It pays the teacher's salary and running and other small expenses, leaving us the rent to pay, which is about six dollars a month. I use the schoolrooms for women's meetings after school hours, and in this way keep in touch with the mothers of our scholars. What China needs more than anything else is Christian wives and mothers. The teacher of this school is a girl I adopted twelve years ago. She had lost both her feet from foot-binding. She graduated from Miss Lyon's school and spent two years in the Normal School, and is well prepared for the work. She is a Christian girl. Thus we are repaid a thousand-fold for what we have done for her."

Geo. B. Baird, Luchowfu, China: "The work at Liangyuen is very promising. Last



week the Chinese pastor baptized three students from the school and one man who has been a student in the city school. Two young men from this out-station entered the Bible College this year. One of them is perhaps the most promising we have. He is a man of strong character and good education to begin with. The hospital evangelist has just returned from the Bible College, where he has taken a year of special work. This work has been a great help to him. He is a man that can do things. We are glad to have him back. Last week I made a sixty-mile trip by sedan chair to Liu-an-chow, where the White Wolf Bandits had just looted and burned the city. A Christian doctor, one of Dr. Butchart's graduates, had been shot and badly wounded, and I went out to bring him into the hospital. He was shot through the knee. One eye was shot out. He is now in the hospital, under the care of Dr. Wakefield. Many other wounded men, women, and children were carried in the sixty miles to the hospital. Several died on the way, and many were not able to get any conveyance."

Dr. H. C. Hobgood, Lotumbe, Africa: "The last quarter's work was good. There were forty-three baptisms here. Mr. Holder came back from Monieka with Dr. Frymire and me after our Christmas visit there. He stayed with us eleven days and helped with the inquirers and held a class for the instruction of the evangelists. It was helpful as well as very pleasant to have them with us. The evangelists in the Inoma, Iyete, and Bongalo districts have gone out for six months this time. These districts are so far distant that it takes a month for the evangelists to come down and to return, so we decided that they had better stay six months. In the last few months six of our evangelists have learned to read and write in our evangelistic school. Dr. Frymire is making fine progress in the language. I have to help him very little in interpreting now. He is showing his earnestness by putting in a great deal of time in study. At the same time he is taking care of a rather large medical work. We have completed a bamboo house for the temporary housing of the medical department. We hope that the hospital will go up soon."

## Letters from the Field.

### PHILIPPINE ISLANDS.

#### MANILA STATION HAPPENINGS.

It was a pleasure to cater to our brother missionaries from Vigan and Laoag, and we missed them when they returned to their stations. All except Mrs. McCallum and baby John were with us in convention from the evening of January 23d to the early morning of February 12th, and jolly good people they are.

The last month we have been thrilled with joy by the growing spirit shown by our Filipino brethren. They are rapidly taking hold and doing things themselves. The native missionary society started last October is now supporting Juan P. Garcia, an evangelist firmly grounded in the faith and an aggressive preacher. The church at Rizal, Nagkarlang, of the Province of Laguna, has planted a church in the neighboring town of San Pablo, and to this new church were added six during January. The total number of additions reported for the month of January is twenty-six.

Much will now have to remain not done in that Brother and Sister Wolfe are steaming toward their native land on their well-earned and necessary furlough after more

than six years of successful labor among the Filipino brethren. They went aboard the 19th of February, and return to two aged fathers who with yearning hearts await their long-absent son and daughter, and a granddaughter (Edith), who left when only a baby, and another (Eleanor) whom they have not yet seen. May God richly bless these brethren and return them to duty to the field they love so well!

The College of the Bible graduated Ignacio E. Recio, who completed the prescribed course in five years. He is a promising young man and enjoys a lucrative position with the Government during the week, and is active for the Lord on Sunday.

Emiliano C. Batara and Clemente Siat, who were supported by the mission, are now working for the Federal Government at Olongapo, and are as active as ever in the Lord's work. The brethren at Olongapo are delighted to have two such men to help them.

The remodeling of the hospital goes on apace. The plumbing is now being installed. However, there is not going to be enough funds to finish the lower story. The people are beginning to find the new location, and the hospital force is kept very busy.

We rejoice to receive letters from the home brethren and to know they are praying for the work here. And almost every day we hear the Filipino brethren pray for those by whose means the gospel has reached them. They praise God for the good people who are supporting the mission work in the Philippines, and are praying that more laborers may come. There is a great need for consecrated, educated men and women to help train native preachers and Bible women. We beseech all who learn of the need to pray that laborers may be found and supported for this harvest. —W. N. Lemmon, M. D.; J. B. Daugherty.

## AFRICA.

### NOTES FROM MONIEKA STATION.

WM. R. HOLDER.

I suppose the others have already written you of our Christmas here at Monieka; we were helped by the fellowship we had during those days. After we had baptized our class of thirty-eight and gotten our evangelists ready to return to their fields, I went home with Hobgood and Frymire, who had come over from Lotumbe. We had a four days' trip to get there, two by canoe and two through the forests. After hearing of Bro. Eldred's death I set out for Lotumbe, and was there at three o'clock on the afternoon of the third day, but it is best to take such a tramp more leisurely. As I went through the first time, two immense towns begged for teachers—Bokoji, just over in the Lotumbe territory, and Bokala, just inside the Monieka field. We sent two teachers to Bokala at the beginning of the year, and I spent the night with them as I returned from Lotumbe, only two weeks after they had gotten to their work, and what I found was encouraging. Bongoso, a new teacher, who reads and writes well, had already organized a school with over thirty in regular attendance. I think he is a promising man, and some Christian Endeavor Society ought to be glad to support him. There are other large towns in that country wanting teachers, but we just can not as yet get enough men prepared to go out. We also placed one of our strongest teachers, Eliya, in the town of Bofomwa, and reports have come in that the people are gathering in great numbers to hear the gospel; they have been asking constantly for a teacher for six months. I am hoping that you will be getting reports of a greater work being done at Monieka, but the great possibilities of this field can not be known until we have a staff of native teachers that

is more nearly adequate to the needs of our enormous back country.

I have been here alone for two days, as Dr. and Mrs. Jaggard and Miss Apperson went up to visit our friends at Bokote and also our big out-station of Iyolongo, but they will be back to-day and I will be glad to see them.

We baptized forty-three at Lotumbe, and Hobgood and I helped Dr. F—— take off an elephantiasis tumor weighing ninety pounds after it was removed. On the way over we ran upon three big elephants with a baby; they were swimming in the creek; we got closer than the men wanted to be before they could reverse our canoe.

### LONGA NOTES.

C. P. HEDGES.

I am glad to see such advance outposts as those in the high Momboyo. Little did I think when we helped Itoko to go to Iyete that there would arise around him a very important work. Now he is yet farther up the river, near Monkoo. And they are up these rivers to some purpose, too. When we sent Efoloko up the Lokolo River, I did not expect so soon to see the fruits; but last September it was a glorious time when Brother Hobgood baptized 178 up there at Tumba. It is due to these men who venture to these far places that we can scatter the good news to all these people. The gospel has a good effect on these dark children of the forest.

We have quite a number of inquirers here now, but we did not baptize any since last quarter. Things have been somewhat disorganized since Brother Eldred's death, and many of those who would have come in this quarter were hindered by the chiefs and sub-chiefs of the Government. We have just sent out twenty-two evangelists to-day. They are going into fourteen outposts. We sent them out this morning, with a promise that Mr. Johnson and I would soon follow. We know nothing about the field, so on the 12th of this month we hope to visit all our back-country work. I have just written to the Administratru territorial of this section and requested him to give his chiefs orders to respect our teachers, and we hope to visit him also while on our trip out. We may be out three or four weeks. We want to get as good a glimpse of it as possible. Mr. Johnson will do the dispensing of medicine and get the lay of the land. We expect to let the ladies remain at Longa and let them carry on the work in our absence. The Lord will care for us as we labor for Him.



We hope that you and family have had a most enjoyable season this Christmas, and that this year will bring you only happiness.

## CHINA.

### A PRETTY MISSIONARY WEDDING.

On the morning of March 2d, Miss Mina Van Cleave, of Knoxville, Ill., arrived in Yokohama, Japan, and was met by a small group of missionaries, one of whom was Mr. Frank C. Buck, her fiancé. They went at once to the U. S. A. consulate, where all necessary documents were made out, and at two o'clock in the afternoon of the same day, in the parlor of Wright's Hotel, was witnessed a pretty marriage ceremony. The bride was dressed in a beautiful shadow-lace gown, and carried plum blossoms.

Everything went off just as it should, even to a pouring-down rain, which means good luck for a wedding in this country. The company consisted of a secretary from the U. S. A. consulate, Mr. L. D. Oliphant; Mr. and Mrs. R. D. McCoy, and Mr. and Mrs. Fred E. Hagin. Mr. Hagin officiated.

The newly wedded couple took a short trip to Nikko, and after a reception for them at the home of Mr. and Mrs. McCoy, they left for Kyoto and then to Kobe, where they took the steamer for China, where Mr. Buck has been laboring as a missionary for the past six years.

Mr. Hagin will write you later about his trip to Hachijojima.

I am starting this morning to Toriide for a meeting with the women. Wishing you all the richest blessings, I am,

Yours truly,

MYRTLE E. HAGIN.

## JAPAN.

### OSAKA NOTES.

Mrs. Shelton, from Tibet, visited Tennoji Temple, Osaka, September 25, 1913. It was not a high day at the temple at all, but one woman who sells tickets at the "Big Bell" gate said over 2,000 tickets had been sold. The day before was a holiday, and the crowd was immense. Mrs. Shelton said, "The Foreign Christian Missionary Society ought to have *ten university men this minute* preparing for work *near this temple alone*." Mrs. Madden responded, "What of the *other 611* Buddhist and 67 Shinto temples in Osaka City alone?" When will the young men in America wake up to the fact of Japan's need and the blessings of a missionary's life?

The circle room of the Tennoji Christian kindergarten is complete and occupied by

twenty-six happy little Japanese children. The mothers' meeting in connection with this kindergarten numbers over twenty members of educated, intelligent Japanese ladies. Mrs. Erskine has charge of this work. Mr. Erskine has a promising Bible class of Normal School young men.

The mission is building a residence at Tamode, Osaka, for the Maddens. It is in a fine location within five minutes of four interurban electric train lines with five-minute service. About half way between the Maddens Kizukawa and Tanabe missions a new work will be opened near or in the home for the immediate neighborhood. That the Osaka Japanese are up to date in business is again proved by the fact that a large tract of land near this new mission home has been bought up by a syndicate and laid off in city lots, as in America. Perhaps this is the first instance of this kind in Japan. The houses to be built on this land must cost over \$1,000. The Maddens want to appeal for land here or close by for a kindergarten building, to be used for evangelistic services also.

Pastor Sawaki has been very ill since Christmas, but is now (February 28th) up again. A Thanksgiving prayer-meeting was held at his house.

Osaka is a very difficult field, but the work is promising. The great need is more workers.

Three Christians of the Osaka-Kizukawa Mission begin a night school in the preaching place in March. It is to be self-supporting. Mrs. Madden and Bible woman begin a kindergarten there at the same time. The room is only 12 x 12 feet, with a vestibule. We expect twenty-five children.

### AN EARTHQUAKE IN JAPAN.

#### EXCITING EXPERIENCE OF OUR MISSIONARIES AT AKITA.

I just wonder what kind of reports the newspapers at home had concerning our earthquake here yesterday morning. They had such exaggerated reports concerning the loss of life from the volcanic eruption of January. I had always laughed at people for being frightened whenever a light shock came, and said I enjoyed them; liked the feel of an earthquake, but I got my fill for once and hope I may never have to experience another one.

#### HOUSEHOLD PANDEMONIUM.

At 5 A. M., Sunday, March 15th, I was awakened by a terrible noise, and sat up in bed, but could not get out and on my feet because the floor was heaving, the walls

shaking, and the creaking of the timbers of the house was something terrible. I shall never forget that sound as long as I live. The joints and beams were fairly shrieking. I thought they would crash through any moment. It was pitch dark, but I finally plunged to the door, and then went back for my dressing gown and slippers, for it had turned bitter cold. I made my way downstairs and called the two girls in the house, one a servant and the other the head teacher in our kindergarten. They made no reply, so I went up the back stairs and found the teacher in bed, the maid beside her, and of course by that time the roaring had ceased. We turned on the lights, but no light came, so I went back to my bed-room for my pocket lamp and watch to see what time it was. My bed-room was a sight; the tall screen by the bed had fallen over; a full-length mirror was pitched across the bottom of the bed, not broken; the wash-stand and other furniture moved out of place, and the plaster on the walls cracked and bulging out in every direction. In the next room the writing desk was leaning tipsily against the wall, a book under one end of it; five big dents in the wall, showing how many times it had been banged back and forth. The stovepipe lay under the machine; the typewriter sat gravely in a chair, its table upset; one large picture on the floor, its glass not broken, another turned with its face to the wall; the other pictures all awry; all the ornaments from the mantel-piece on the floor, only one of them broken.

#### PECULIARITIES OF THE QUAKE.

In the parlor one vase lay smashed, while its mate was not even cracked, and two others had not moved an inch. In the dining room two vases of flowers were upset; one of them had pitched off the top of the china closet, not a break, while the pots of geraniums which fell off a low stand were in pieces. The quake had evidently traveled northwest and southeast, for the plaster on all of the east and west walls of the rooms was in much worse condition than on the other walls. It is cracked in every corner and around every window and door frame, and about ready to slip off of the chimneys. The house was a sight! Plaster dust thick on everything, doors all shaken ajar, the sliding doors of the Japanese rooms shaken clear out of their grooves, while those made of the translucent paper were twisted, the paper split as with a saw. But the chimneys did not fall; neither did those of the McCall house, though the ones on the kindergarten and on the home of the Episcopalian missionaries fell. The plaster on the McCall house came off in great pieces—it had no wallpaper to keep it up, and their house slipped a few inches over on its foundation stones. It is a mystery to me how the houses stood at all through such a terrible shaking and twisting. The ground seemed to heave like the waves of the sea. There must have been a twisted motion, too, from the way the walls cracked. Poor Mrs. Evans came over a little after seven, almost frozen, as she could have no fire, the chimneys being down.



Japanese children at play.



Her husband was away, and she had tried to telegraph him, but the lines were down. She ate breakfast with me and got warmed up, and then she and I started out to see how the McCalls fared. We stopped in at the homes of Japanese friends, and one house was very badly damaged, the entrance was entirely off the foundations, and the beams which supported the floor of the up-stairs had slipped out of their sockets on one side; but this house is very well built, the people are rich, so it fared better than some of the poor old houses on that street for they were shaken to pieces. All along the way the streets were full of fissures, not very wide, and from some of them water was oozing. On the outskirts of the town some of the fissures were ten yards long and several inches wide, and little volcanoes of sand were thrown up in the paddy fields. The water mains were broken in several places, but not the gas pipes. We did not have the horror of fire, as they had in one town not far from here. The greatest damage done in Akita City was at the new Mining School. It is of brick and built on made ground, so its foundations went to pieces. The center of the quake was at a point about thirty miles southwest of here, and in the neighborhood hundreds of houses were totally destroyed and ninety-three people killed. The iron bridge over a river there was destroyed; the railroad track sank seven feet in one place, so we have no direct trains to Tokyo; have had no mail at all to-day. The post-office clerk could not tell us when mails would go through, but said they might send them around by Aomori and down the east coast.

I never once thought of death or of being afraid till in church yesterday morning, and I suddenly realized what an escape we have made. All I thought of at the time was to get to the girls and keep them from being frightened, and wondering how poor Mrs. Evans and the McCalls were.

Well, I suspect you have had all you want of earthquake news; the telling of it is not nearly so exciting as having the experience, but I do not advise you to hanker after the experience. Be satisfied with the telling of it, is my advice.

## INDIA.

### IMPRESSIONS OF NEW MISSIONARIES.

J. E. MOODY.

Well, although we are in a foreign country it is hard for us to really accustom ourselves to think so. We arrived in Jub-

bulpore on the 15th of the month, allowing us a few days to rest up for the annual convention of the mission. We can not tell you how pleased we are with India, and how especially we were struck with the beauty and cleanliness of the station at Jubbulpore. Everything was so neat and clean, with an especially well-kept compound.

We were especially fortunate in arriving for the convention, as it gave us the opportunity to meet forty-eight of the fifty-three missionaries in India. Many of the missionaries began to arrive a day before the convention and what a pleasure it was to be so cordially received and welcomed by each one as they arrived! To the most of them we were a surprise as they were not expecting us so soon.

The annual convention of the India Mission of the Disciples of Christ was held at Jubbulpore, C. P., February 20-25, 1914. After devotional services on the morning of the 20th, we listened to the convention sermon by N. Madsen. The message was most helpful and inspiring, and rang with the necessity of practical sacrifice, love, and service on the part of every missionary.

During the business sessions every missionary acted like a true soldier of the cross conducting business for his King. There were many hard problems to solve, but all so far as possible were settled decently and in order. It was the common opinion of all that it was one of the best conventions attended in years, both as to numbers and general spirit of good feelings.

During the convention there were many helpful messages, among which were "The Missionary's Attitude to His Fellow Mis-



One of India's little missionaries. Child of H. A. Eicher, Harda.



sionaries," "The Missionary's Attitude to His Indian Co-workers," "Inter-missionary Activities," "The Missionary's Attitude to the Non-Christians About Him." No part of the convention was more helpful and interesting than the series of Bible studies by Bro. Grainger.

The "Quiet Hour" was kept some time during the day, when every missionary was earnestly urged to give this time to quiet meditation and prayer. Also an hour for recreation was set apart, during which time every one was urged to take some kind of recreation. Tennis and other games were available on the grounds.

On the first evening of the convention Mrs. Grainger gave a "Welcome Address to New and Returning Missionaries" that made the new ones feel welcome and glad that they had come, and the returning missionaries glad to get back. W. H. Scott responded for the new, and C. E. Benlehr for the returning missionaries. All of these talks were much enjoyed.

There are many other things that deserve honorable mention, among which was the story of the journey from Jubbulpore to Bilaspur by Miss Boyd. The story was told in such an interesting manner that it kept the missionaries in an uproar from the start. The social evening was also amusing and interesting. Each one had to do something to praise his country or State,

and many amusing things occurred during the evening.

In every way the convention was helpful and a success, socially as well as from a business standpoint.

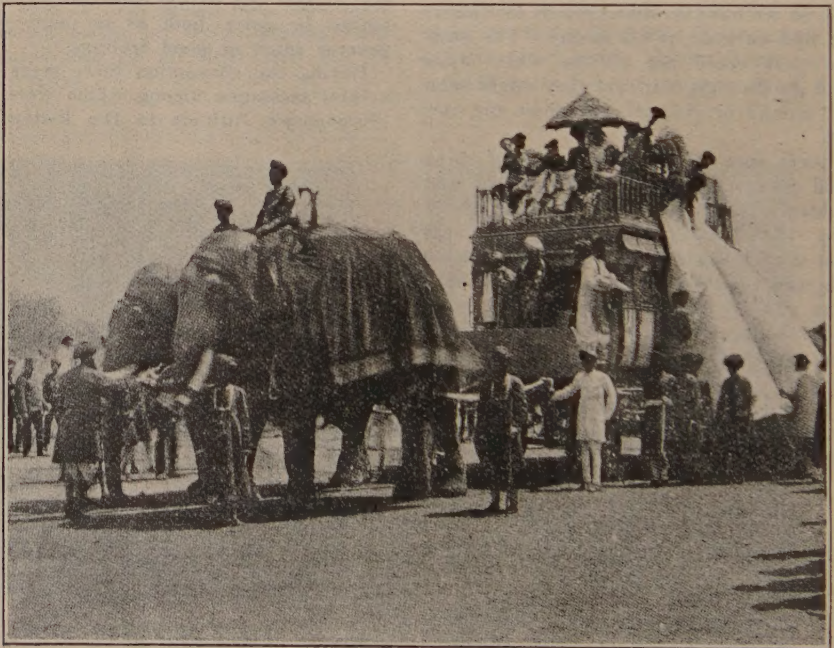
*Harda.*

#### AN ENCOURAGING WORD FROM INDIA.

"I baptized two to-day, both poor, afflicted lepers. May God help them!

"I have seen more village caste people baptized here since I came than during the whole term I was in Damoh. This (Mungeli) is a great field for the gospel, great in its needs and great in its prospects. There have been 117 conversions in two months. The problem is to give them personal training that will enable them to grow and become fixed in Christian character.

"O. J. Grainger is an ideal man for this work, and if we had an opportunity for uninterrupted service for a few years I believe it would make a mighty impression, as we are now gaining momentum through the growing community and the accumulation of years of influence. All honor to those who laid the foundations and tided it over years of unfruitful service spent in isolation and with little encouragement from any source!"—C. E. Benlehr, Mungeli, C. P., India, March 15, 1914.



Fashionable wedding car in India.



# SUNDAY-SCHOOL DEPARTMENT

## Monthly Missionary Programs for Sunday-Schools.

### MAY MISSIONARY PROGRAM.

(To be used in the Sunday-school one Sunday in each month in the opening exercises of the school.)

#### PRAYER TOPIC.

*The Patients in the Hospitals.*—No non-Christian land has hospitals for the sick people, until the missionaries create them. Through the medical missionaries and the hospitals, tens of thousands of people are helped each year. Great suffering is relieved, and during the days they are being treated the gospel is being constantly preached to them. Pray that thousands of these patients may become servants of the Lord.

#### MISSIONARY INCIDENT.

A LETTER FROM MRS. EVA RAW BAIRD, A MISSIONARY IN CHINA.

(This letter should be read by some one who reads well.)

My Dear Friends in America:

We left Luchowfu, China, one morning—Mr. Baird on a horse, myself and Bible woman (Mrs. Djou) in traveling chairs, carried by means of poles on the backs of Chinese men. Liang Yuen is some twenty-five miles away, where we have a little chapel and native evangelist, but no foreign woman has ever visited the place.

China, at least this part of it, is hardly as cold in December as the Central States are, or else I'm used to it. Still, one wants plenty of clothes to travel all day in a chair. We were from nine in the morning until about dark on the way, stopping an hour or so for dinner at one of the village inns. You can perhaps imagine what an object of interest I was to the whole countryside. They flocked about my chair every time I stopped; it was often easy to count fifty pushing against me. Having arrived at Liang-yuen, we proceeded to camp out in the chapel. The little building would interest you, perhaps. Not built with American money, remember, but by the contributions of the Luchowfu church. It cost, perhaps, a hundred and fifty dollars. The walls are brick half-way up, then mud the rest of the way, and a tile roof. The walls can be finished in brick when they can afford it. It will seat about two hundred persons. There being neither floor nor bed, we moved the pulpit platform to one corner, and with straw converted

it into a bed, which we curtained off from the rest of the room. Of course, we had no fire. I had brought, however, a basket of eatables, since my digestion refuses more than half Chinese rations.

The people crowded around me and asked me a hundred curious questions. But do you wonder at that? If a man from Mars were to drop down in your town you would ask a few questions, now, wouldn't you? But we did get a little time to speak our message even this first time. One period I especially recall, when many questions had been asked and answered about America, when for half an hour or more some fifty of them listened attentively while I told them of a country more wonderful than America; and while I could only tell them about America, they could never go there, but the heavenly country *was* for them. Their lives are so barren of anything we would term joy that when they see even faintly the vision of better things and a Father who cares enough for us to want our lives to be happy, the leap is a big one.

From your Missionary Friend,

EVA RAW BAIRD.

#### WONDERFUL CHANGES IN THE WORLD.

*Leader.*—Six pupils will come to the platform this morning and tell us of some of the great facts that show how Christ is conquering throughout the world to-day.

#### YOUNG PEOPLE WILLING TO BE MISSIONARIES.

*First Speaker.*—One hundred and four years ago five students at Williamstown, Massachusetts, went out into the woods to hold a missionary prayer-meeting. It rained and they were driven to the shelter of a haystack for their prayer-meeting. Those five young men were the first volunteers for the foreign mission fields among American students.

*Second Speaker.*—Last January a great missionary Student Volunteer Convention was held in Kansas City, Mo., with over 4,000 students in attendance from 800 colleges. What a contrast to the little haystack meeting a century ago!

#### MILLIONS OF BIBLES.

*First Speaker.*—(Holding up a Bible.) One hundred years ago the Bible was only translated into 57 different languages and seven-eighths of the people of the world were not able to have the Bible in their own tongue.



*Second Speaker.*—To-day the Bible is printed in 547 different languages and millions of copies of it are distributed and sold in mission lands each year.

#### THOUSANDS OF MISSIONARIES.

*First Speaker.*—One hundred years ago there were only about 100 foreign missionaries in all the heathen lands of the world, and most of the foreign countries would not allow the gospel to be preached in them.

*Second Speaker.*—To-day there are 25,000 foreign missionaries scattered all over the globe, and every land on the face of the globe is open to the preaching of the gospel.

*Leader.*—Let us sing, "Throw Out the Life Line."

#### SUPPORTING AN ORPHAN THROUGH THE PRIMARY DEPARTMENT.

MR. A. H. JORDON.

Since the children of to-day make the church of to-morrow, then if we would have the church of to-morrow truly missionary we must teach the children of to-day to be truly missionary. As a Primary superintendent I have always tried to impress on the children the necessity of being missionary. Often I have found it hard to make the little minds grasp the idea that there are lives across the ocean looking to them for religious training. The child mind must have something definite to work for. Consequently, for some time my efforts were in vain, and although once a month I told a missionary story or tried to teach a missionary lesson, yet I had nothing to show for my teaching.

One day the thought came to me and my teachers, while we were discussing this subject, that if we could support a little orphan in one of our mission fields it would be so much easier to impress this subject on the children. We immediately set to work to find out what it would cost to support a little one. When we found it took thirty dollars to educate a little boy in India for a year, we even doubted if we could raise that much. However, we were in earnest, so we decided to risk the obligation.

We asked the Sunday-school cabinet for the permission to keep out half of the offerings, from the Primary Department every Sunday. The cabinet readily consented to this. Our offerings averaged about one dollar a week, and at that rate we knew we would have at least twenty-five dollars toward the support of our little one, and so we felt as though we could raise the remaining five dollars.

Accordingly, we wrote to the Foreign

Christian Missionary Society and asked for an orphan in India at thirty dollars. Imagine our dismay when we received word that the India orphans were all taken by other organizations or individuals. We were informed that we might have an orphan in Japan at fifty dollars a year. But we threw up our hands in dismay at the thought of raising fifty dollars a year for missions. But the more we thought about it, the worse we wanted our little orphan. Finally, after much discussion and prayer, we decided that we must take an orphan for one year anyhow, even if we had to do some extra things to raise the amount needed.

I wish every reader of the INTELLIGENCER could have seen the faces of the boys and girls when we told them of our little brother in Japan whom we would educate for one year. Every face beamed, and each little child was full of questions about our little Japanese brother. Then teaching missions became so easy. We didn't do it once a month, either. Every week the children would come prepared to tell me of things they had found out about Japan. They were so anxious to know all they could about the land in which their little brother lived. Our little orphan was talked about and prayed for every day by the little ones. Then, if you could have seen them the first time they received a letter from Miss Lavinia Oldham, our missionary who cared for our little boy. How they drank in every word she wrote! And how anxiously they looked for her letters!

As to the finances, we had no trouble at all raising our fifty dollars. The children were so anxious to give. Often they would save their pennies rather than spend them for candy and send them to our little brother in Japan. At Christmas time they sent a little box to their orphan, and the sacrifices the little children made at this time were enough to put most Christians to shame. When our year was up our fifty dollars was paid, and we never once questioned whether we could do it again or not. We went to work and did it, and now the children are educating that little orphan for the third year.

Primary superintendents, try this method of teaching missions. You will never regret it. The superintendent, the teachers, and the children are all blest in doing this. It helps in teaching home missions as well. I dare say, these children will never lose interest in Japan or Japanese missions. To me it is a blessing to have a small part in such a glorious work.

Greensburg, Indiana.